Volume VIII Chicago, Ill., January, 1932 Number 10

The Liberalist

God of the Day, whatever the message of the yesterday, whether of darkness or of light, joy or of sorrow, we stand today awaiting expectantly and confidently the message of glad tidings. We go forth in the mood of hope and good cheer, brushing from our faces every sign of worry or care. We go forth into the morrow with the spirit of a child who puts his hand into the hand of a Father, to be led into a field where flowers bloom and birds sing.

—George L. Perin.

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THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume VIII Chicago, Ill., January, 1932 Number 10

MEDITATION

"Infinite and everlasting Heart, we would ask for a revelation of thy eternal love and thy unending goodness that, as we stand in the responsibility of this moment, we might have strength and courage to speak those words of constructive effort that shall have a tendency to help, to coordinate and to assist all in our problems of life.

We would ask, in this moment when we are here separating ourselves from all that separates us from eternal things, that in the quiet, the loveliness and the beauty of this moment our hearts and our minds might be attuned and in sympathy with the highest expression of life and of love.

We have come, a great company of us, today with all sorts of individual problems and all sorts of individual difficulties, and whatever those problems and those difficulties might be, may we see them with a truer perspective and may we weigh them with a higher and finer sense of values so that everything that might interfere with the highest expression of life might be separated from us and no longer be a part of our luggage and baggage of life. May this be a moment when great worries and anxieties will be relieved, when many hearts will leap with divine joy and love in the presence of great and everlasting truth, when those who are worried and discouraged, saddened and embittered and pommelled by life's experiences, might find releasement and surcease from their troubles and tears; that we might send out an influence of such a constructive and unifying character that no matter what race or creed or condition of life, no matter what circumstances might be involved, there shall go the triumph of good and that which makes for the ultimate triumph of everything that is noble and true.

And so, today, wherever the influence of this service might penetrate, under whatever circumstances it may be received, may there go through this modern miracle of these days of great advance and achievement, the very best constructive and unifying thought that it is possible for us to conceive. To all who are stricken by life and all of its implications, difficulties, involvements and entanglements, may this quiet moment be one that will help them to see more clearly and definitely just where to place the emphasis on things in order that those highly integrating powers that are a part of life always may have an opportunity for expression.

Take every individual life listening, every heart that is here, and, in the alchemy of thy love may each receive that distinct and definite understanding and love which will mightily assist them in their difficulties, and whether there are those listening today from idle curiosity, from the point of view of criticism, or whatever may have been the motive that prompted them to listen, may they be so touched by the spirit of love, good-will and fellowship that the result may be high and lofty thinking.

Let thy blessing of love and peace settle down upon the hearts of all mankind. Wherever leaders are attempting as best they can to work out and through

the problems of life, may we stand by them and for them and let them know we are interested in helping them to solve these problems and to overcome these difficulties. Wherever the priest stands upon his altar this day to break the bread of life in holy sacrament, may Love guide and direct him. Wherever the Jewish rabbi may open today the book of the law and read those century old words dipped in the dew of man's ideals down during the past centuries, may they find receptive hearts and responsive minds. Wherever the fundamentalist or modernist stands behind the sacred desk to proclaim the beauty of life and the sovereignty of those ideals that are necessary to all high living, may there be great blessing there, too.

May the whole world, in a unifying gesture, hold fast to all that which is good and true and lovely, freedom and power, so that our civilization may be directly benefitted by these ideals of understanding, of tolerance and of love. No matter what may be the field of worship this day, or the territory in which men shall serve, may it be deified and sublimated by a sympathetic understanding of all hearts and minds, that constructiveness may be our greatest ideal, and unification our greatest purpose.

We could not close this effort in directing the minds and the hearts of these who are here, and those who are listening, in this moment of meditation, without remembering all who are ill, all who are sick, all who are weary, all who are subjected to the necessity of that fine patience where suffering and where illness is. May the healing beauty of that love to which we are anchored settle in the hearts and lives of all sufferers that the world might be a finer manifestation of eternal rectitude of thy love and that holy inspiration which keeps and sustains us underneath all of our troubles, our cares and our anxieties. May we feel the presence of those everlasting forces that sustain and hold us in the shadow of love and in the presence of eternal and everlasting truth.

May a realization of these truths react in our own lives and minds to the fulfillment of that destiny which every life is left to fulfill and every heart beats toward achievement. Let Love and Peace and Strength abide and settle in all of our hearts here and everywhere."

"ARE YOU INDEPENDENT?"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, January 24, 1932

"The rather paradoxical, but I think somewhat truthful observation, when we look around in our contemporary world, with which we are so closely identified today, is to discover that notwithstanding the ever increasing complexity and intricate character of our civilization, we are seeing very clearly that mankind has had two separate and distinct motivations for all that we speak of as progress or development.

Society is more complicated today than it has ever been; the machinery of society has increased in its intricate character, the principles and the ideals of such relationships are constantly becoming more intricate, and yet, in the presence of all this condition, the discriminating thinker and the fundamental student of human affairs, I think, is led conclusively to the opinion that the ideals themselves have become

somewhat simplified instead of complicated.

As we look over the past record of the life of mankind and see how he has evidenced certain reorganization in certain periods of human history, we are impressed with the capacity to analyse each of these periods into two main, definite ideals.

Man's first motivation was to understand and penetrate that impenetrable mystery that completely surrounded his relationship with the life about him. That, probably, was the origin of the religious consciousness, the beginning of all we know and think of in the field of religion, but associated with that, when man recognized the social character of his relationship, then it was that man was interested in this idea called freedom or independence or liberty, and the whole history of the human race is but a modification, an interpretation, an analysis, an achievement of what he means by being independent, or standing upon his own two feet in the midst of all these complications.

This morning, in my subject, I wanted to assume a somewhat heretical point of view from that which is usually held by this thought of independence, and so when I ask you the question: 'Are you independent?' and when I say 'independent' I personalize it down to our individuality, and in the discussion I hope to establish those relationships which are necessary to the achievement of that which we call this ideal.

The passion for freedom is as old as the consciousness of social responsibility. No man, who really desires to make the highest and the best contribution that he can to the solution of the problems of life, or the difficulties of civilization, feels that he can do it as a separate identity, apart from assumption of certain great responsibilities and obligations, and my thesis is that all independence requires a consciousness of great responsibility and a willingness to assume that responsibility in order to have a certain amount of individual triumph in the field of freedom and independence.

Man has never been free, and probably never will be, and this immediately assumes the intercorrelating character of any idea of independence. When I was a boy on the farm it was usually said that when a man could own a little farm and have that little farm all paid for that he was independent, and we were all quite anxious, I remember, as a boyhood achievement, to come to that place in life where we could say: 'We are independent!'

Well, many of us have lived long enough to know the fallacy of such a philosophy of independence. There just isn't any such thing, and we, in America, have been brought up and trained and tutored by a philosophy of independence written into a Constitution, coronated into a Declaration of Independence, sealed by the blood and sacrifice of thousands and thousands of our countrymen throughout two centuries, one-half of our history. We have been schooled in this idea of independence, and now in these days, when every agency and every philosophy and every theory under the light of the ever-widening area of the sun of intelligence, we are beginning to revamp our whole philosophy of this idea of independence, and it is that revamping attitude that I want to bring to you this morning—the repudiation of any theory of independence, of equality or liberty that does not involve and entail at the same time the maximum amount of mutual interdependence and mutual responsibility.

The world is full of people these days who want freedom and who want independence and who want all of these things on a materialistic, mechanistic plan of achievement, without assuming any of the responsibilities and obligations involved.

We can have no liberty until we are ready to assume the responsibilities of liberty and the responsibilities of our freedom. Therefore, I have divided this thought into three approaches this morning for your consideration and for your approval, and as I take up these various three approaches I want you to see in the sublime, spiritual and religious ideality of what philosophy of independence I might have, that I do it upon the higher plane and the loftier plateau of our spiritual personalities rather than any physical or materialistic achievement.

I am anchored, my friends, and I am becoming more certain of the stability of my anchorage every day that I live, to this fundamental thought—that if we are to have this thing called 'prosperity,' if we are to have a mechanistic and materialistic adjustment on the basis of new approaches and a new technique to the administration of human society and government, it will only come after there has been a complete obedience to the fundamental laws of spiritual harmony and of spiritual identity. This is not a matter of materialism, my friends, our greatest problems today are not in the field of economics, or of government, or of industrial contacts. Our greatest problem is how to keep pace with our spiritual perceptions, our materialistic technique for our advance and for our society.

I was reading the other day in some of the poems of Goethe, written over 1800 years ago. He tells us of a necromancer who had an apprentice and this apprentice had watched the necromancer in a great many unusual things that he was alleged to be able to do in that seventeenth century, and this apprentice of this necromancer thought to himself one day, 'I am going to steal from my master the secrets and utilize them for myself,' and one of the philosophies of necromancy was that by using a magic word you could give inanimate objects life and make them become animate. So this apprentice watched and listened to his master for a long time until he was able to wrest from his master the secret word, and that secret word when spoken would turn inanimate objects into animate objects and they could do the bidding of the one who spoke the magic word. So this apprentice one day came upon a broomstick and he said to the broomstick the magic word and immediately the broomstick became a servant to do his bidding and the apprentice told his servant: 'I want you to fill my bath with water,' and the servant carried water and filled the bath, and he kept on carrying in water and filling the bath and when the bath was all filled he still kept on carrying water and he kept on and on carrying water everywhere, all over the floor. It drained out into the highway and flooded everything and the apprentice of the necromancer raving and in hysteric tried to stop the servant and there was nothing that he could do and the servant kept on bringing in water until he had flooded the whole premises and the whole territory. Goethe draws this significance from the story: The apprentice had learned the magic word of power to turn inanimate objects into animate objects, but the thing he had not learned was the word necessary to stop the servant and turn him back into a broomstick. He had power to take inanimate objects and turn them into animate objects, but he did not have the power to turn animate objects into inanimate objects. I thought, when I read that: 'There is an illustration, it seems to me, of some of the philosophy of our contemporary life.' We know the magic word for power; we know the magic word for turning water into steam; we know the magic word in the territory of manufacturing for producing at a stupendous rate, we know the magic word

whereby a machine can do the work of a hundred men and ninety-nine men walk out into the bread line; we know the magic word by which we can get results on one side of the equation of life, but we have not had the magic word by which we can control, through proper distribution, regulation of production, and efforts at transportational exactness which, by the harmony and obedience of this involvement, would bring about an order of symmetry and unity—that is the word which we have not learned, and that, my friends, when it is learned, will be the key word of all the world's trouble. That will be the lock which, when opened, will solve all the world's difficulties. Today it is a question, not of power, but a question of directed and controlled power through our understanding of the spiritual and unifying background upon which all prosperity is established and is determined.

Now then, in all of this, are we independent? Well, there is no such thing, first, as a man being independent. In your own relationships as a physical entity you are not independent there. You may live alone in a little house all by yourself, you may spend most of your conscious hours in focusing some impersonal attention upon your own physical structure, but there is no independence in your own personality. I am not independent, as a physical entity in the realm of the physical, for the unifying processes of a co-ordinating character on the part of the organs of my body are necessary in order to give me any stabilizing character of physical unity. Disease, for instance, from the Latin, means 'not at ease' and we are not at ease when our bodies, as such, refuse to co-ordinate their processes into a perfect physical expression. When the heart, and the liver, and the kidneys, and all the other organs of the body refuse to obey a co-ordinative influence, then disease, 'not at ease,' is the inevitable result of our physical structure, and the independence which we feel in the unities of our physical character is to be found only when there is complete co-ordination, a synchronizing of the entire individual, and when that synchronizing is disturbed or interfered with, disease is the inevitable result of that lack of co-ordination.

Now, as I treat this first introduction and approach my second, our relationship to human society, one would naturally assume that with so obvious an illustration in our own lives and in our own characters, with such an obvious situation, that we could apply that law in our relationships with society. There will be no political health, there will be no economic health, there will be no governmental health, there will be no industrial health until co-ordinating processes in the functions of the body politic work in divine harmony for the good of all, an independence of one concern, of one institution in its relationship to all others. This law of inter-relationship forbids personal or individual health or prosperity without in turn co-ordinating all the other agencies involved.

Now, that is a concrete illustration of my first observation, that I am not independent in my physical structure. My brain cannot go off on a tangent—although there are those who sometimes think it does—all by itself and last very long, refusing to obey the laws which govern the heart and pumping of the blood into the brain. It would become anaemic and in such a condition would suffer severely. My heart could not take a little territory unto itself and irrespective of the reflexes of my personality as a heart organ to do this, it has to work in the co-ordination of the entire physical structure. And yet in the world around about us today there are men, and

there are institutions and plans and programs which take into consideration nothing whatever of this inter-dependent character upon which a permanent attitude is responsible and dependent. Man's relationship to society in the field of independence is such that as far as personal independence is concerned, there isn't any such thing.

I am prosperous, I am successful, I am a going concern only insofar as I recognize the mutual responsibility of all others that are a part of life and a part of the world, and permanent success has never been identified, and never will be, with selfishness. There is no such thing as ascending alone. There is no such thing as falling alone. None! There is a psychological aspect to the background of that character that is quite obvious to us. I think perhaps one of the best places to see it is in the continued failure of some of these banks. There you have a psychological background involved, for no one bank can fail without it, in turn, making it extremely difficult for every other bank to succeed. No one institution can fail without, in turn, influencing every other institution of similar character. No man can succeed in any of the professions or programs of life without directly, or indirectly, in turn, influencing towards success every other concern, and it seems to me, my friends, and it was what I had in mind when I planned the background of this thesis that I wanted to give to you, in that spiritual perspective of this problem of independence, we simply cannot go on selfishly hoping and expecting for a prosperity either to ourselves or to our country without predicating to the whole problem the fundamental law that was enunciated years ago: 'No man liveth unto himself alone.' Our way out is for a co-operative, co-ordinating, unifying attitude rather than a sectarian dogmatism, or a political dogmatism in the program. If we could get down into our hearts, if we could throw aside all partisanship, if those of us who believe in religious idealism could see beyond all the petty limitations of our respective creeds and churches, if we could get beyond all this materialistic boundary line which is hampering and holding back the fine flowering of our best idealism, if we could supplant these limitations, if we could become bigger than the limitations which seem to press and hold us together, if we could get over this idea of mere independence and incorporate in our lives the idea of interdependence, this world would be pushed on in progress one hundred years!

Now, that is a spiritual law, my friends. It is a law that applies to our home. There is not any such thing in your home, if your home is happy, as independence. It is only when there is a considerateness on the part of all the members of the household for each other that your home is a happy home. Your home is not a happy home if you are all the time trying to have our own way in the home, and if you are all independent!' The utter ridiculousness of the idea of thinking that you are independent!

I don't know whether you had your breakfast this morning before you came to church, I didn't have much, but nevertheless I could not sit down and drink a glass of orange juice at my breakfast table this morning independently. As I had my orange juice this morning, I thought of how I was related to the whole background that made it possible for me. I thought of some man out in the orange orchard that had worked to probably get a little orange grove. I thought of someone who picked that orange, I thought of all the things that enter into the fact that I could drink a glass of orange juice for breakfast. I thought of the glass.

I thought of the sands by the sea that, under the alchemy of modern science, made the glass. I thought of the hands that I should never shake, of hearts that I shall never know, of people that I shall never see, and I figured it out at breakfast this morning that there were 38 people necessary for me to have a glass of orange juice for my breakfast. Thirty-eight people! I thought of the shipping clerk who handled the package, the engineer who pulled the train that brought that orange to the city of Chicago, the delivery boy that brought it to my house yesterday afternoon. I thought of all that was involved in my having a glass of orange juice, and as near as I could figure out, 38 people entered into the contract—and I think that I am independent, and you think that you are independent. Why, you will all be going. in a few moments, to have your dinner, and at your dinner table today, have a little game by yourselves, it would be much more profitable than some of the games we play. Figure out how many people are necessary for you to eat your Sunday dinner? Think of where your coffee came from, think about your salt, think about the tea, think about the articles of food, and everyone of you, as an individual, would be obligated to over 100 people for your dinner today. And you think you are independent!

Now, if that is true in these simple matters that are so obvious, how much more is it true in bigger matters that concern us all? If it is true in these little, simple matters it is true in the big things that concern us in our social relationships. Could a policy such as you know in the Declaration of Independence—and I am going to subject myself now to some criticism that I hope will not be warranted, when I say to you that the philosophy of all men created free and equal is a fallacy that every philosophical mind recognizes and understands. All men are not created free and all men are not created independent and equal. Everyone of us brings to this life certain inherited predispositions and tendencies that are never eradicated from life. They were given to us by an ancestry. All of us have been given predispositions, not inherited things. I don't claim that much for heredity, but we have been given predispositions, and these predispositions incline us toward certain strata of life, and we are not equal, neither are we free. There isn't any such thing as freedom, except when it is associated with responsibility. The world is full of people who want to be free and who refuse the price of freedom. No man is free who does not recognize his inter-dependence upon all that is inside, all that is outside and their relationships, and that requires courage and it requires responsibility. Who is the freest person in the world? The freest person in the world is the person who obeys the laws of the universe of which he is a part.

Don't be deceived by a philosophy of life where an individual can say: 'I am independent and I am free. I can do as I like!' The penitentiaries of the United States are filled with people who wanted to do as they liked. That's the basis of restriction. Do you tell me today that the man yonder in the jail walking the floor with his remorse and his conscience is free? Do you think doing as we like is freedom? Is this being independent? THE TRULY INDEPENDENT MAN IS THE MAN WHO OBEYS THE DIVINE LAWS OF THE UNIVERSE! He is the man clothed in health, vibrating, dynamic, contagious, infectious with health. Is he the one who is violating the laws of Nature and saying he is independent? Not at all! He is the one who is obeying the laws of Natue, conforming to the laws of Nature, and that's the secret of his unity and of his power!

Now, why cannot we take this philosophy and distribute it down through all of our lives? I have said, a moment ago, that our homes are happy only when there is inter-dependence and then everybody is happy. Why can not we apply that to the whole structure of life? There are some who have. We have had some great personalities who have attempted to bring that law into execution, and they have not been the ones who, in a boasting of freedom and independence, have become violators of these fundamental laws. Not at all. I remember some years ago when I was in Boston preaching the anniversary sermon in the old Arlington Street Church, and I arose Sunday morning and I said to Mrs. Bradley: 'Where can we go to church this morning?' That city with oustanding pulpiteers, outstanding men of intellectual character, men of penetrative minds and noble hearts, there were so many that there were a half a dozen places that we had to choose from. Finally I went back to my first love of the minister in Boston that some of you might have heard, Doctor Gordon. I said: 'Let's go and hear Doctor Gordon.' It was a rainy Sunday, a pouring rain, and, like all preachers, I said: 'Well, we won't have any difficulty this morning, because it is raining.' We arrived at the church fifteen or twenty minutes before the services were to start and the usher said to me: 'Will you kindly stand here until a certain hour in the service when our seatholders are given the preference of the pews?' I did not like that at the moment until I got sense enough to see that it was probably necessary, and so Mrs. Bradley and I stood back in the vestibule, and after the singing of the first hymn the usher came to us and said: 'I have just been sent word by Doctor Gordon, the pastor of this church, that you are to have his pew this morning.' I said: 'How does Doctor Gordon know that I am here?' 'Well, Doctor Gordon said that you are to sit in his pew.' We sat in his pew that dark rainy day, and in the balcony there were 500 or 600 students from Harvard University, and very soon that venerable man, who had preached nearly thirty years in his pulpit, walked out, tall and straight, his hair as white as snow, his face lined by the sculpture of responsibility, thought and sorrow, and he started his sermon. Well, they say that preachers are very poor people to preach to, and I think, as a rule, that is the fact, I would rather preach before a group, well, most any kind of group than preachers. That is the hardest preaching I have to do when I preach to preachers. I do it once a year, that is about as often as they let me do that, and I have a difficult time with it. They are sort of critical, and there isn't hardly a one that is not saying to himself: 'O, that is all very well, but you should hear me.' And you sort of sense that, if you are sensitive to things. Doctor Gordon preached, and though he is gone now—he died shortly afterward—the thrill of that morning lingers with me, and will linger until my last conscious day. I shall never forget the illustration with which he clothed and closed his thesis of the morning, and it fits this sermon that I am trying to preach, this idea or relativity in counter-distinction of an unwarranted theory of independence. Doctor Gordon raised that great right arm of his, that great index finger and that noble scholarly face, with that delightful burr in his words, Doctor Gordon said: 'A few weeks ago I was up in the mountains, and standing out in the rocks I stepped across a little mountain brook, and that little mountain brook babbled to me and said: 'There is no sea.' It kept babbling down the mountain side and it was joined by other brooks and soon became a mountain river, a torrent of tumbling

water, and it said: 'There is no sea.' Then it came down from the mountain side into a great valley and was joined by hundreds of other streams and it became a great river, and that river said: 'There is no sea!' It flowed on and on, joined by other rivers until it became a mighty sweep of water, and it still said: 'There is no sea!' Then it flowed out and as the great tide of the ocean met it and impeded its flow, it paused in the presence of the tide, and it tried to say 'There is no sea!' and out of its independence on a mountain side, in the confidence of its own little channels it cried: 'There is no sea!' but out in the great math of the ocean's power it found the sea!

So with your life, and with mine, in the narrow confines of our little world, we might say: 'I am independent. I do not need you. I do not need anything. I am independent. I do not need you. I do not need anything. I am independent!' A man went to the old Bishop of London one day and he said: 'Bishop, I am a self-made man!' and the Bishop said: 'You made it very easy on God, didn't you?' I thought that was a very good illustration. There isn't any such thing as a self-made individual. We make ourselves by the loftiness of our thoughts, the purity of our lives, the co-ordination of our beings in harmony with the law of everlasting and eternal Truth, but while we are doing that, we are helping everyone else to have a better life. He is only independent who is related to all the rest.

I cannot live alone. I cannot find the "summum bonum," the highest good, until I take your hand and help you to find it too. Life is one fabric. It covers us all. We are all weavers on the loom of the years. Let us weave our fabric in conformity to the divine pattern, and when we do, there will be no chill of poverty, no pangs of distress; there will be no economic disaster that can ever freeze our hearts and our lives.

To every person in this congregation today, and everyone listening on the air to these words, I hope you will remember this, if it is all you remember of the sermon of the morning, and with it I close:

Everyone, the high, the low, the rich, the poor, all of us, every heart here, every life listening, all of us, have more influence than any of us think we have. Life is just like that. Let us live it beautifully, and let us live it well."

THE WAY TO A HAPPY NEW YEAR

By Robert Brewster Beattie

To leave the old with a burst of song,
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that's past;
To have the strength to let go your hold
Of the not worth while of the days grown old,
To dare go forth with a purpose true,
To the unknown task of the year that's new;
To help your brother along the road
To do his work and lift his load;
To add your gift to the world's good cheer,
Is to have and to give a Happy New Year.

THE "EXTRA MILE"

Nearly two thousand years ago, a great Teacher exhorted His followers to "go the extra mile." Today, this is one of the greatest living truths—the basic principle of giving and receiving. In reality, it is an immutable law of the universe that for all we get we must give, and what we get depends entirely on what and how we give. This law cannot be

broken, just as the law of gravitation cannot be broken. It is true that we can seem to transcend the law—that is, apparently, some persons may be receiving without giving. But this is like the airplane, which transcends the law of gravitation easily as long as it gives of fuel, energy, or power. Yet when it ceases giving, it comes down suddenly, and often with a crash, just as we do if we get without giving.—Christian Business.

NAVIGATING THE LIFE SHIP

In bad weather, when there are heavy fogs and storms at sea, the navigator is obliged to take his bearings frequently to know where he is. If he doesn't do this, he cannot intelligently direct his course, and is liable to wreck his ship by running onto hidden rocks.

Every man is the navigator of a life ship, and if he doesn't early form the habit of taking his bearings, to find out where he is and whither he is going, he may, in middle life, find his ship stranded on the rock of failure. If you would save yourself from shipwreck, take your bearings frequently.—Marden.

"He who would climb a tree must grasp its branches—not the blossoms."

IF

If I could only see the road you came,
With all the jagged rocks and crooked ways,
I might more kindly think of your missteps,
And only praise.

If I could know the heartaches you have felt,
The longings for the things that never came;
I would not misconstrue your erring then,
Nor even blame.

—Carry Joy in "Nautilus."

GOD, A LIFE FORCE

Few people realize what a revolutionary effect the discovery of radium had in overthrowing materialism and mechanism. The speck of radium, isolated by the Curies, sufficed to obliterate the barrier that separated matter from energy and opened up the hitherto sealed atom to the astonished eyes of physicists. Suddenly man discovered himself as a kind of average-sized unit between the two infinities—the vast solar system of the sun and planets and the minute solar system of the atom. Matter, a painted veil, vanished away at the penetrating gaze of science, and in its stead a firmament of solar systems, as awe-inspiring in their infinite smallness as is the Milky Way and its infinite vastness, is revealed, not to the wild imagination of the poet, but to the sober and cold judgment of the physicist.

When I think of God, I conceive of Him in terms of mind, of spirit. He is for me the expression and synthesis of the vital life force, in terms of all the laws and stable principles, all the permanent form and order of the world. I find him in the quiet testimony of truth, beauty, love, goodness, peace, joy, self-sacrifice and consecration which point to another kind of world within the one we see and touch — a world of Spirit, of Intelligence, of Order, of Organizing Power.

—Rabbi Barnett R. Brickner.

THIS IS LOVE

It holds in its heart both hope's vigor and faith's vision. Love proves itself in the way people enjoy things together; it also proves itself in the way they endure things together. Some people lose one another in the incessant effort to make both ends meet: some lose one another in the dull round of a prosperous existence. If at any time we find one another anew and discover

depths of human devotion because of material trouble, it is a million times worth the tribute exacted from our pockets and possessions. I once had to visit a man who, during the years of war when many became fatly wealthy, had been driven to bankruptcy. I stood at his door with dread. I knew the pleasant home would soon be his no longer. I found him with his family around him, including the boy just home on leave from the battle front. At last I said something about the smash. The man said: "I had almost forgotten it. Yes, we shall leave this house; but home is a spirit, not a spacious fabric. I've lost all my money; but to-night my boy is back home." And he broke into happy laughter.

Vivian T. Pomeroy.

THE GREEN GRASS

Alpine travelers are astonished and delighted to see millions of flowers, especially crocuses, blooming at the very edge of the snowbanks.

The work of the sun is slow,
But as sure as heaven, we know;
So we'll not forget,
When the skies are wet,
There's green grass under the snow.

When the winds of winter blow,
Wailing like voices of woe,
There are April showers,
And buds and flowers,
And green grass under the snow.

We find that it's ever so
In this life's uneven flow;
We've only to wait,
In the face of fate,
For the green grass under the snow.

—Annie A. Preston in "Sliver Linings," with courteous permission of Sully and Co.

Blessed is the man who believes in his fellows, for it is more blessed to be deceived in some things than to be suspicious of all things. — From "John the Unafraid."

THE BIRD OF TIME

What is more baffling, more mysterious than time? Who knows what it is? Some have called time a bloody tyrant, swift-footed robber, a thief filching our joy, a wicked destroyer of beauty, a cruel despoiler of youth. Busy men call it money, and lazy folk call it monotony. For the tree it is an added ring in its trunk; while for the growing child it is another cubit to its stature. To the worried it means more grey hair, and to the sorrowing the period that divides joy and grief. Thus, for most everyone time is only the beginning of end that is sure to follow soon or late.

Why not think of time as a tiny measured portion of that eternity in which we live now and always. If so we do then know time is that raw material out of which we daily build the stuff of life. Without this it becomes a leaden weight that drags us down, making us a victim of waste and decay.

Now that the Old Year is on the wing, we can determine that we shall use the experiences of the unborn future to mould our lives according to that secret dream for an unvexed soul we have always cherished, but never had the courage to attain!

Argow.

O Time! the beautifier of the dead,
Adorner of the ruin, comforter
And only healer when the heart hath bled—
Time! the corrector where our judgments err,
The test of truth, love, sole philosopher,
For all besides are sophists, from thy thrift
Which never loses though it doth defer—
Time, the avenger! unto thee I lift
My hands, and eyes, and heart, and crave of thee a gift.

—Childe Harold, Byron.

"I have to live with myself, and so
I would be fit for myself to know.
I want to be able, as days go by,
Always to look myself straight in the eye;
I don't want to stand in the setting sun
And hate myself for the things I've done."

PASTOR'S CALENDAR

Dr. Bradley kept the following engagements during December:

1—Address, Field Art Gallery
1—Radio Address, WMAQ
2—Address, Beverly Hills Woman's Club
3—Address, Milwaukee Auditorium
4—Address, Civic Club, Duluth, Minn.
4—Address, Duluth, Minn.
6—Two Sermons, Peoples Church
7—Address, Laymen's League
7—Address, Woman's Club
8—Chicago Athletic Club Meeting
8—Radio Address, WMAQ
9—Address, Central Mfg. Club
9—Address, Rogers Park Woman's Club
10—Address, Kenosha, Wis.
11—Address, Parent-Teachers Association
12—Address, South Bend, Ind.
13—Two Sermons, Peoples Church
14—Public Library Board Meeting
14—Board of Trustees, Peoples Church
15—Address, Central Lions Club
15—Radio Address, WMAQ
16—Enroute
17—Address, Witchita Falls, Texas
18—Address, Dallas, Texas
19—Enroute
20—Two Sermons Peoples Church
21—Meeting, State Normal Board
21—Address, Hawthrone Club
21—Sunday School Party
22—Radio Address, WMAQ
23—Linden, Michigan
24—Linden, Michigan
25—Sermon, Peoples Church
27—Two Sermons, Peoples Church
28—Public Library Board Meeting
28—Candle Light Service, Peoples Church
29—Address, Congress Hotel
29—Radio Address, WMAQ.

FUNERALS

December

3—Mr. Elmer A. Rich, Interment, Rosehill
8—Henriette Ranous, Interment, Rosehill
11—Mrs. Bluhm, Interment, Waldheim
14—John Sveen, Interment, Ashes to Norway
28—Mrs. Wing, Interment, Rosehill
29—Mrs. Bessie Reynolds, Interment, Irving Park
30—Irving Milo Lamb, Interment, Graceland
30—Charles B. Wright, Interment, Graceland
31—Gaylord R. Hunt, Interment, Mt. Evergreen.

WEDDINGS

December

3—Cecil Lofgren and Hortense Spiegell
6—Samuel L. Bratt and Ruby G. Wakeman
8—Thomas F. Walsh and Agnes S. Brown
11—Dr. James Todd Neel and Louise M. Carson
12—James J. Walsh and L. Pearl Reid
13—John J. Hanagan and Meta I. Esdale
19—Oscar V. Naylor and Ada M. Atwood
25—William R. Simmons and Ruth M. Miller
30—John M. Vesser and Marion A. Mitchell
30—Robert R. Beck and Lina M. Ferrell
30—Clark Jensen and Mabel Steffens
31—Herbert C. Angsten and Marion A. McGrath.

NEW MEMBERS

The following persons were welcomed into membership in December:

Mr. George E. Eckart, 5220 Kenmore Avenue

Mr. and Mrs. George E. Eckart, Jr., 5220 Kenmore Avenue

Mr. and Mrs. Otto H. Beyer, 4646 N. Leamington Avenue

Mr. John Thornton Follansbee, 1749 Jarvis Avenue

Mrs. A. A. Haarstad, 6913 Oleander Avenue

Mr. Charles A. Keith, 4116 North Western Avenue

Mr. Benjamin M. McDonald, 4131 Sheridan Road

Miss Lois McIllroy, 923 Airdrie Place

Mrs. R. A. Stearns, Jr., 6984 Anthony Avenue

Mrs. Herman Walting, 1507 Dodson Avenue, Evanston, Ill.

TO OUR RADIO FRIENDS

Every radio letter which is authenticated by a name and address I read. Please do not think because we receive so many letters that I do not read them all. Everyone is read and as nearly as possible every request granted. These letters are a cross section of our American life and reveal the interests, hopes, aspirations and sometimes failures of the people who write them. Most of you I will never see but be assured if there is any service I can render to you do not hesitate to ask me. People wrote last year about books, banks, family troubles, colleges, professions, theology, politics, in fact every conceivable interest of mankind. We try to render a distinct service to our radio friends. I wish more of you would write me and suggest what themes you desire discussed in the addresses. If I knew your needs in this I could more definitely help. Tell me what your philosophy of life is. I desire to improve every opportunity for understanding more about human nature.

This year we are founding a Peoples Church of the Air and a membership card with the picture of the church, pastor, director and organist. The membership card will be signed by myself and the secretary. If you desire membership kindly let me know. There are no financial obligations involved whatsoever.

I appreciate your kindness and past interest and hope to hear from you soon and often.

Sincerely yours,
Preston Bradley.

THE WOMAN'S CLUB

The calendar for January for the Woman's Club holds many interesting features. At the Edgewater Beach Hotel on January 11th, the Division of Public Welfare, with Mrs. Louis Friedrich, chairman, presented Dr. Rudolph Friedrich who lectured on Preventive Dental Hygiene, with motion pictures, compliments of Squibb and Son, by Dr. K. P. Ehu.

In the afternoon at two o'clock Scott Nearing addressed a large audience of club members and guests on the subject "Germany Today."

The Mid-season Reception and Tea was held in the Tower Room at the Drake Hotel, January 25th. Mrs. Mary A Hall, president of of Illinois Federation of Woman's Clubs and all presidents of the Ninth District were guests of honor. The artist of the afternoon was Mr. J. Bradley-Griffin who gave an interpretative reading of the three act play, "As Husbands Go."

Miss Waunda Paul, concert pianist, played several numbers. An elaborate tea was served after the program.

CHURCH SCHOOL

The Church School of Religion is held Sunday mornings at 9:30. C. W. Denicke is the superintendent. Parents in the church or in the community are invited to en-

roll their children. The studies presented are in keeping with the point of view of the church and are of a high moral and ethical character. The sessions are held in Channing Hall, below the main auditorium of the church. Information concerning the school may be obtained from the superintendent or the church office. Call Longbeach 6878.

SEATS

Seats may be reserved for the season for the morning service by calling Mrs. Harrison at the Church office, Longbeach 6878. The price is twenty-five dollars for the season. Payments can be arranged to meet the convenience of the seatholder. 1000 seats are not offered for reservation, but are always held to be used by those not seat-holders. Reserved seats are held Sunday mornings until 10:55. You will materially assist the church by making your reservations now.

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AT THE WORST

Israel Zangwill

And Man is left alone with
Man." 'Tis well!
he shapes that in the dusky
background fell
rom Man's bright soul are laid
by morning's spell.

hy stay the Present 'gainst the
Past to poise?
an grown to Manhood spurns
his childish toys
nd wakes to grander fears and
hopes and joys.

aught is lost that we should
long to keep,
is Manhood's part to work and
not to weep.
ld age comes on and everlasting
sleep.

e are—whatever we have been
before;
e have whatever gold was in the
ore;
od lives as much as in the days
of yore.

fires of human work and love
and song,
wells of human tears that pity-
ing throng,
thunder-clouds of human
wrath at wrong.

he burning bush doth not the
more consume,
ew branches shoot where old no
more illume,
ternal splendor flames upon the
gloom.

* * * * *

erchance, O ye that toil on,
though forlorn
your souls' travail, your own
noble scorn,
he very God you crave is being
born.

or yet hath Man of faith and
courage failed,
lbeit dazzled from a space and
paled
glimpse of Truth—God's aw-
ful face unveiled.

No change need be in all that we
hold dear.
Love, Virtue, Knowledge, Beauty
—all are here,
One Hope is gone—but in its
train one Fear.

The sea wind blows as fresh; the
ocean heaves
As blue and buoyant: Nature no-
where grieves;
As bright a green is on the forest
leaves.

Larks sing and roses still are
odorous,
Art, Poetry and Music are still
for us,
And Woman just as fair and
marvellous.

And if the earth with endless
fray is rife,
Acknowledge in the universal
strife,
The zest of this, the seed of high-
er, life.

Evil is here? That's work for us
to do.
The Old is dying? Let's beget
the New.
And Death awaits us? Rest is
but our due.

From THE HYMN OF MAN

Algernon Charles Swinburne

Thou and I and he are not god-
made men for a span,
For God, if a God there be, is the
substance of men which is man.
Our lives are as pulses or pores
of his manifold body and
breath;
As waves of his sea on the shores
where birth is the beacon of
death.
We men, the multiform features
of man, whatsoever we be,
Recreate him of whom we are
creatures, and all we only are
he.
Not each man of all men is God,
but God is the fruit of the
whole;
Indivisible spirit and blood, in-
discernible body from soul.

Not men's but man's is the glory
of godhead, the kingdom of
time,
The mountainous ages made
hoary with snows for the spirit
to climb,
A God with the world inwound
whose clay to his foot sole
clings;
A manifold God, fast-bound as
with the iron of adverse things.
A soul that labors and lives, an
emotion, a strenuous breath,
From the flame that its own
mouth gives reillumed, and re-
freshed with death.
In the sea whereof centuries are
waves, the live God plunges and
swims;
His bed is in all men's graves, but
the worm hath not hold on his
limbs.
Night puts not out his eyes, nor
time sheds change on his head;
With such fire as the stars of the
skies are the roots of his heart
fed.
Men are the thoughts passing
through it, the veins that fulfill
it with blood,
With spirit of sense to renew it
as springs fulfilling a flood.
Men are the heartbeats of man,
the plumes that feather his
wings,
Storm-worn, since being began,
with the wind and thunder of
things.
By the spirit are things over-
come; they are stark, and the
spirit hath breath:
It hath speech, and their forces
are dumb; it is living, and
things are of death.
Space is the soul's to inherit; the
night is hers as the day;
Lo, saith man, this is my spirit;
how shall not the worlds make
way?
Space is thought and the wonders
thereof, and the spectre of
space;
Is thought not more than the
thunders and lightnings? Shall
thought give place?
Is the body not more than the
vesture? The life not more
than the meat?
The will than the word or th
gesture, the heart than the
hands or the feet?
Is the tongue not more than th
speech is? The head not mor
than the crown?
And if higher than is heaven b
the reach of the soul, shall no
heaven bow down?
Time, father of life, and mor
great than the life it begat an
began,
Earth's keeper and heaven's an
their fate, lives, thinks, an
hath substance in man.
The seal of his knowledge is sur
the truth and his spirit ar
wed;
Men perish, but man shall en
dure; lives die, but the life i
not dead.

* * * * *

Thou art smitten, thou God tho
art smitten; thy death is
upon Thee, O Lord.
And the love-song of earth a
thou diest resounds throug
the wind of her wings—
Glory to Man in the highest! fo
Man is the master of things.

WHO'S WHO AND UNITARIAN

Twenty-two of the sixty-si
names in the Hall of Fame ar
Unitarian. The following tabl
of analysis of Who's Who by d
nominations also speaks for th
quality of Unitarianism; firs
column, men in Who's Who pe
100,000 church members; secon
column, women in Who's Who pe
100,000 church members.

Baptists	16	0
Methodists	18	0
Rom. Catholics	7	0
Presbyterians	62	4
Congregationalists	115	10
Episcopalians	156	18
Universalists	390	21
Unitarians	1185	103

The significance of these figur
may properly be considered th
fact that Unitarianism develop
all the qualities of man and keep
developing. It both makes and a
tracts leaders.

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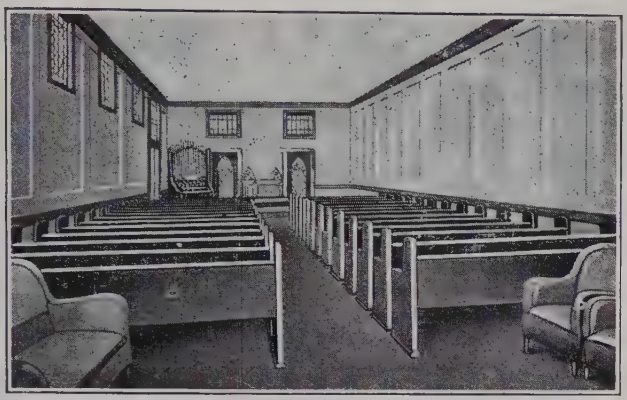

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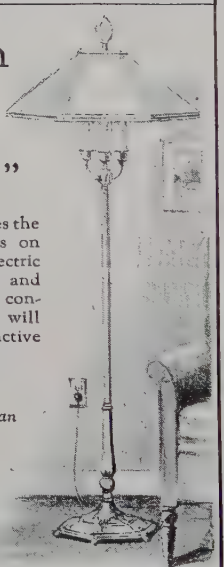

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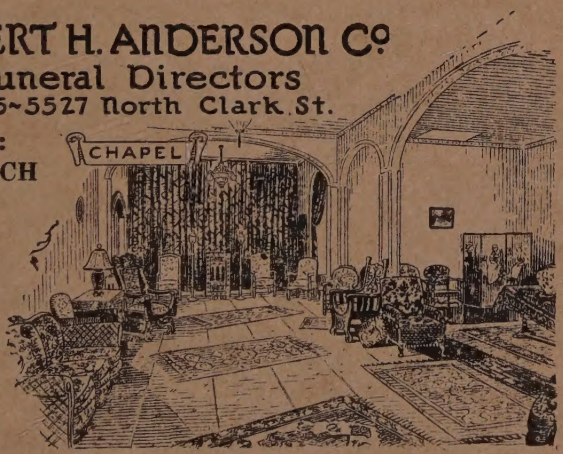

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